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SEX RADICALISM

BY

LORA FORSTER

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SEX RADICALISM

AS SEEN BY

AN EMANCIPATED WOMAN OF THE NEW TIME

By DORA FORSTER

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PRESERVATION MASTER
AT HARVARD

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PUBLISHER'S PREFACE.

The mistake of Christendom, above all other mistakes, is its failure to give a rational education to children in regard to sex. And growing out of this fundamental mistake the crime of Christendom, above all its other crimes, is its treatment of womanhood and motherhood in the sex-relation.

Out of this mistake of mistakes, out of this crime of crimes, more than from any other cause or causes, have grown up the inequalities the despotisms, the slaveries that now curse all the nations of the world calling themselves Christian.

Much the same impeachment will hold as against the non-Christian or Pagan nations of the world, but when the comparative advancement in general intelligence of the so-called Christian nations is considered the above charges are more conspicuously true, more pre-eminently true, as against the latter named nations or communities of people.

Havelock Ellis, the distinguished Sexologist of England, is quoted as saying:

"I regard sex as the central problem of life. And now that the problem of religion has been practically settled, and that the problem of labor has at least been placed on a practical foundation, the question of sex—with the social questions that rest on it—stands for solution. Sex lies at the root of life, and we can never learn to reverence life until we know how to understand sex—so at least it seems to me."

Doctor Ellis puts it mildly. If we can not "reverence life" without a knowledge of sex, then the murders, wholesale and retail, for which Christian nations are conspicuously notorious, are directly traceable to a lack of knowledge of sex.

Speaking of the general lack of knowledge of sex, the author of "Love's Way to Perfect Humanhood" says:

"Looking at the far-reaching and vital issues involved, one

would think that all sources of knowledge would be laid under contribution for our help—that all the lessons that could be gathered from past history, all the facts of our present every-day experience, would have been long ago gathered and compared, and the highest reasoning and most careful deductions of science employed and brought to bear upon them, that we might have all the information possible to be obtained and then that our best efforts should be made to have it, not widely alone, but universally disseminated, whatever else was neglected. But no! The generality of us are not yet awake, by any means, upon this point, though here and there some are stirring themselves. But what fatal charm has held us back so long? Is it indifference to the highest and holiest theme that could possibly engage our attention? Or is it some superstitious notion that 'delicacy' forbids the general instruction of the people upon these most vital topics? And yet, for lack of such knowledge the people perish!"

It is with the hope of adding a little to the fund of knowledge of sex—which "lies at the root of life"—that the booklet "Sexual Rationalism," is now offered to the reading public by the publisher.

SEX RADICALISM.

By Dora Forster.

I. WHO ARE OUR TEACHERS?

The movement for sex radicalism is still so young that I believe it may be useful to outline briefly the ground which the sex reformer must cover, suggesting our sources of knowledge, and pointing out the largest of the lies with which we must do battle and who are the champions of these lies by choice or necessity.

1. The Physiology of Sex. Here, of course, medical men are those who keep the key of knowledge, being the only people who have access to facts and statistics on which to base any science of this part of our subject. But it should at once be noted that this hard-worked profession is paid (grudgingly and stingily paid) by the public not to instruct them in health, but to cure them of diseases. Moreover, medical men are by social laws bound over to silence as to the health-needs of sex, and would incur serious detriment to their worldly prospects if they rashly told the truth to their female patients, though the "double standard" enables them to speak more plainly to men. This influence causes even such scientific men as Kraft-Ebing and Westermarck to pander to popular prejudice in some of their statements regarding the sex-life of women—veiling the truth for a public which loves to be bamboozled.

Yet the public is served far better and more faithfully than it deserves by its medical doctors; and I am here impelled to make something like a digression to point out the effects of the almost unique training of the medical profession. With the exception of a few who have been fully trained in teaching (a pro-

fession still in its infancy), doctors are the only important class of men who are trained in both science and sympathy (those keynotes of the future). The result is very encouraging for believers in education, and is a complete answer to those who hold that the scientific study of human nature is demoralizing. Though I am far from supposing that education (environment) is as important as heredity, there is no doubt that a training in science, where the use of the powers of sympathy is also involved, produces great results. To some slight extent, perhaps, medical men are "picked," and the worst material clears out of the profession; but we find even rough medical students turned into as hardworking, kindly, self-sacrificing a set of men as can be found in history. If the moralizing power of science is so great, what may not be hoped for when all human beings have some training in science, to take the place of a training in religious superstition?

To return: In spite of the bribes to falsehood offered by the great stupid public, and the very possible penalties attached to truth-speaking, I believe it would be hard to find even among the humblest medical practitioners a man who will deliberately lie about the laws of sex as far as these are known.

2. The Sociology of Sex. It has been remarked that each age writes history from its own standpoint. Certainly the standpoint of the sex reformer is not yet in sight. Even Lucifer, the Light-bearer, has as yet only the position that a warm supporter lately disclaimed for it as too humble—a torch-bearer, for daylight is not yet. We have no teachers as yet, in sociology in relation to sex. What is the one answer given to all the intricate problems of sex? Marriage. And what institution supports the marriage system as an integral part? "That great lying church," as Carlyle first, and Morrison Davidson since, have called it; and the churches its predecessors and successors. That church which has always set itself like a wall to stop every movement for reform, whether in the name of mercy or science,

still keeps us from seeking the truth by its traditions and its representatives.

The lesson that I would fain suggest is that sex radicals must study their subject for themselves. (1) On the physiological side of the sex problem. I believe medical men can and will be our friends as soon as we encourage them to be so. The public will have health-doctors, instead of, or as well as, disease-doctors, just as soon as it genuinely desires them; and those who want sex-science will get it.

(2) In founding noble social ideals of sex there is much to study, and each must help think. But one thing is clear: there must be no compromise with the powers of darkness. With church influence it must be, metaphorically speaking, "war to the knife." Not war with individuals in the church, for some within the church may attain to a happy kind of right-mindedness, in spite of their bad surroundings; and some puritans have fought—albeit fought blindfold—against the slavery of women. But we must fully recognize that a church which declares with the ancient Hebrew Scriptures in their opening pages that woman was made for man, and that human nature is radically evil, must fall by these demoralizing doctrines; and the sooner it falls the better.

The various movements which are supplanting the old church in the affections of the people, on the American continent, are all helpful to sex-radicalism, though their work is not our work and must be kept separate. These are: Secularism, spiritualism, and economic reform (socialism and anarchism); all three are useful, though I am far from giving equal weight to each, either historically or intrinsically considered. They are helpful to us as clearing obstructions, not in constructive work of our special kind.

II. WHAT MUST WE LEARN IN HEALTH SCIENCE?

It is no wonder that the theological power which has for ages ruled the world, and which long ago described "the knowl-

edge of good and evil" as the origin of all harm to mankind, should have set up ignorance as a virtue. But even the church has been obliged to pay some court to advancing science; even an archbishop has been known to express a belief in evolution.

In one department of life, however, knowledge is still looked upon as wicked, and special praise is accorded to the girl or woman who is quite ignorant of sex, her state of mind being described by the term "innocent." It was no theological Pope who laid down the rule that "The proper study of mankind is man," and but few have realized the truth of it.

Nevertheless in enterprising America a demand arose about a generation ago, backed of course by the all-powerful femina Americana, for some knowledge on the tabooed subject; which has then and since produced a crop of books which actually made some knowledge of the physiology of sex accessible to the laity. But it was thought necessary to preserve the theological dogma intact that sex is an invention of the devil, only to be hallowed by the blessing of a priest pronounced over a couple who are to utilize sex powers only for the purpose of propagation. Any inconvenient facts, such as the number per cent or per thousand of married people who are able and willing thus to use sex faculties only for generation, were kept in the background; nor could the authors of these books at all tolerate the idea that any right-minded person could possibly feel sex activities of mind or body before a good income had been secured on which to marry.

The goody nonsense of perhaps the best of these popular books, Dr. Nichols' "Esoteric Anthropology," makes it almost useless for our purpose. These writers try to play on human fears exactly as quacks do, and seem to fancy that fear can make people moral. Dr. Alice Stockham's books are more modern, but they do not touch the question of celibacy. We need books that will fearlessly give us all the facts as accurately and fully as possible, and answer such questions as the following:

What percentage of children develop sexual feelings and activities, (1) before the age of seven; and (2) between the ages of seven and fourteen? and what is the mental calibre of such children? and how should such activites be regarded? What substitutes, whether physical or emotional, for the natural exercise of the sexual faculties are resorted to by the majority of celibate men and women? and these facts should be easily obtainable, seeing that the Puritan sex system has forced nearly all of us, during most of our youth, to find forms of sex expression other than the most natural forms.

What proportion of men find the service of hired prostitutes satisfying? What proportion of celibate women suffer in health obviously as a result of the virgin state (apart from the strain on the nerves due to celibacy) so as to be disabled from professional work at least one day in the month? What crises in nerves are noticeable in human beings, and what is their relation to sex life? What proportion of married couples are sexually mated? How many women remain passionally unawakened after marriage? and what are the causes of this? and what its effect on health? What is known as to the frequency of sexual needs? In conversations which took place in the frank-spoken west, among groups of married men in two different places, quite a number of them replied to the question "How often?" by the answer "Every night;" one said "several times every night," and one said "once a month." We need to know the effect on happiness of "every night" persons being united in monogamic marriage to "once-a-month" persons.

I have no wish to dogmatize, but I believe the answers to some of the questions I have indicated would be in accord with the following opinions and suggestions of probabilities, which are based on discussions with various conscientious men and women, mostly people of special study and observation.

Persons who are vigorous both mentally and physically de-

velop sex feeling in more or less degree very early in life, perhaps usually not later than the age of seven. The full connection between mental and physical sex feeling is not developed till many years later, though both may be active.

Sexual play is natural to children, and when arising naturally, and not stimulated by bad nurses very early, is usually not injurious, especially when there is plenty of healthy social play. The excess of it in highly nervous children is a symptom not a cause of nervousness. It is quite unscientific to call the excitement of the sex nerves, "solitary vice"; and it is mere cruelty to tell any child or adult that this habit is low and wicked; such teaching always defeats its own purpose. The child should be given enough knowledge to show him that the habit may become selfish, and, especially in the case of boys, exhausting, and to encourage him in moderation. The practice is continued into adult life as a means of relief to the starved sex nerves of celibates,—natural sexing being denied to them by our Puritan social laws. All these sexual phenomena are observable in domesticated animals of nervous nature, and do not appear to increase their nervousness, though they might if animals were infected with our ideas of "sin."

There are various emotional outlets for sex feeling, and when congenial social conditions are present, these may prove fairly satisfactory. Religious enthusiasm is one, especially among women, though it may sometimes excite rather than occupy and soothe the nerves. Perpetual falling in love, common to highly susceptible men in youth, perhaps has the same effect. Romantic affection of the youth of both sexes for persons of their own sex is common.

Prostitution can only be regarded as a mere substitute for the mutuality of true sexing. Sensitive and refined men despise it even when no social degradation is involved for them.

Little information seems obtainable on the periods of great-

est nervous power and excitement in human life. The age of twenty-eight seems the most active time of nerves, both in men and women, and there are traces of other nervous epochs, later, and in quite old men of forcible character. At these crises, such trying conditions as sex isolation and false mating should especially be avoided, yet no guidance is given in our popular hand-books of health as to this. The amount of nervous susceptibility arising in women in middle life previous to the climacteric, and usually between the ages of forty-five and fifty, is so great that it seems usually to give immunity from nervous crises subsequently in women; though it does not necessarily impair the normal sexual feelings after middle life, as some imagine, nor need it diminish attractiveness in later life, at least among refined and cultured people, as may be observed in women who have suffered neither from prolonged celibacy nor from slavery in marriage.

It is hard to estimate the extent and the result of the ignorance of sex among women. A woman brought up in the unknowingness which the Puritans call virtue has the greatest difficulty, even when the facts are intellectually presented to her, in realizing that society has actually deceived her on such a vital point, and made use of her own best social feelings of reverence and altruism to deceive her. The "conspiracy of silence," when the celibate woman first understands that she has been the victim of it, seems nothing less than diabolically cruel.

Many married women know nothing of the sex problem, and ignore it; but even when they have missed the best joys of mating, as many do, nature, less cruel than society, often satisfies them with the joys of maternity, and the satisfied do not complain nor sympathize with complaint.

I hope that my fellow students of the facts of sex may be able to throw some light on the points I have raised. On all these questions we have to obtain knowledge, to show the work-

ing of our Puritan sex system in its results to the physical health of the individual.

III. SEX AS A SOCIAL FORCE.

To do justice to the far off origins of the power of sex in social development, one would need the German mind with its love of fundamentals. The animal which has distanced all others in the competition for supremacy, and established himself the unquestioned lord of creation, has certainly done so by means of his extraordinary development of the social faculties, of which language is the most wonderful and important example.

That this animal, homo, man, has developed sexuality to a far greater extent than any other, and while not very prolific has greater and more constant amative power than any other, is a fact which surely has no chance connection with that of his great social faculties, but rather the two exceptionally developed powers, the social and the sexual, must act and re-act upon each other.

Nor would it seem that the powers of sexual love and passion could have been thus exceptionally developed (while obviously absorbing a good deal of energy), unless they had greatly aided the social development in man.

Nature, to speak metaphorically, is never extravagant; where she spends liberally she gets liberal returns, and she knew what she was about when she turned man's energy into performing arduous and apparently useless tasks at the bidding of Cupid. The powerful stimulus of love has been worth all it costs. Tolstoy may cast accounts, if he pleases, of what he thinks well-spent and ill-spent energy; Nature will not become a Tolstoyan, and she was never less so than when she made Tolstoy.

We think, perhaps, that the falling in love of human beings is a mean trick of Nature's, to ensure the reproduction of the race: not so: children are the product, no doubt, but the by-

product is yet more important—the efficiency of the race stimulated by the love passion. And efficiency means happiness.

A certain amount of sexual liveliness and responsiveness Nature insists upon before an individual may graduate as a propagator of his species; but in man, in the comparative standing of races, a capacity for love-enthusiasm, more than numerous progeny, seems a true sign of high development and success, and bears fruit first in fighting power and in poetry, and later in the sciences and the arts allied to the sciences. And again and again we may find that the greatest result is not what seemed the chief aim, for "the virtue lies in the struggle, not the prize." An Abelard and Heloise may or may not have produced children, but they lived an immortal love story.

It is hard so say whether this power of enthusiasm becomes more important in the individual or in the race. A gentle Scotch essayist, William Smith ("Thorndale") said that it was Death that startled man into thought. But Love even more than Death does so. Death presents himself at our door in his chief grandeur but twice or thrice in a lifetime; but Love may be there at any season; "behold, I stand at the door and knock," as the mystical Christian evangelist puts it.

Puritan society takes a purely utilitarian view of this love-force. That love should bring forth happiness, and happiness breed love, does not enter into their scheme. That the lover should be broken in to run in harness seems to them no open question. And so the willing lover is turned into a hard-working husband (supporter of the household), and must restrict his affections to a narrow sphere.

This scheme worked fairly well in peasant societies where married life was of a simple character suited to simple natures, and entered upon early in life. But when this ideal is forced upon a highly complicated society, as suited alike to all the varied individualities of such a society; and when it is pretended that marrying at 30 or 40 fulfills the same purposes as

marrying at 20, and that no injustice is done to a woman when mating, or maternity, or both, are denied to her—the results are so hideous that we usually forbear to speak of them. But the powers of progress forbid that we should ever cease to take our part in thinking of them, till thought produces radical reform.

Let us exhibit a utilitarianism which is far grander and nobler than that of the puritans; theirs is but poor and petty.

The power of Niagara can turn a saw mill, no doubt, but it can do far better than that. We must have this force of sex love present and at work always and everywhere, an enthusiasm which will blend with and strengthen our enthusiasm of humanity, an inspiration in every life that has grown beyond the narrowness of childhood.

IV. WHAT IS PERMANENT IN THE PURITAN IDEAL?

Our subject cannot be truly shown as a living whole when cut into dry sections. But puritanism must perforce be considered in two parts; first, the puritan ideal, and, secondly, the puritan practice; for no two things were ever more distinct and diverse than these two are.

Of these two, the first, the puritan ideal, is by far the more important, both in itself and as marking an historical epoch; for only the things which are unseen are eternal; and the soul of puritanism will remain as an influence when the body it inhabits, the puritan system, misshapen by the ignorance and cruelty which are the worst puritan evils, will only be remembered as a distempered dream. Narrow as this ideal is, and fractional, for it is over-praise to call it one-sided, it yet is real and forcible. And not only are we all the children of puritans (which is not important), but our new ideal is the child of the old ideal.

The puritan ideal in its subtler elements defies analysis, nor is it easy to keep it in our view amid the hideous failures of the sex system which it is supposed to animate. But the essence of it seems to be that the joys of individuals must al-

ways be sacrificed to the advantage, real or supposed, of society, and that all pleasure lies under the suspicion of being "bad," and there is a pride in maintaining a kill-joy demeanor to accord with this.

Be it far from us to deny the principle of the individual sacrificing himself when necessary for society. It is one of the fundamental principles on which society is based, and is found among other social animals besides man. The idea that one man should die for the people has, it is true, been worked up by priests into the ghastliest of superstitions, and is linked with many and many a horrible tragedy of useless torture and death, from Judea to Mexico. As usual, the polluted mind of the priest has been able to infuse poison into one of the noblest instincts. Nevertheless, the social enthusiasm which makes any individual willing to be one to suffer or die for others is a true and valuable instinct. Prominent examples of it are seen in the bravery of soldiers and firemen; but there are everyday instances of it in many other walks of life. When the human race has attained to something like a sane sex system, this noble principle of putting the good of society before that of self will be a mighty influence with those assuming the responsibilities of progenitors; and coupled with the wisdom of science, instead of the follies of superstition, will prove an immense power to raise society.

It is of course a mere craze that the pleasure of one member of society must be hostile to the good of the whole. "What? Do you think a woman should do as she likes?" was the horrified question of a man whose own nature and life had been terribly cramped by puritan customs and ideas. The puritan assumption is that what anyone likes must always be selfish, sensual, and the carelessly chosen means of gratifying a passing desire.

The working creed of the puritan may fairly be stated thus:

1. (Self-control). Instinct and all impulses must be under control. The older puritans would have added that all sex-impulse is of the nature of sin, and Tolstoy still endorses this.

2. (Social control.) Chastity of the unmarried should be enforced by the severest social penalties.

3. (Enforced exclusiveness and constancy.) Sex-love should be exclusive, restricted to one object, and permanent, and take form in monogamy.

4. (Maternity socially enforced and socially prevented.) Monogamy provides the nation with children, and no births outside of marriage are to be honored.

5. (Bond-marriage.) The woman's services to the man in marriage are her only means of exacting his help in rearing children.

6. (Asceticism.) Sensual pleasure is an unfortunate feature of marriage. It is permissible to the man, but the woman should regard the sexual association as her "duty." "A good husband" is one who refrains from excessive sexual demands; "a good wife" is one who sacrifices herself to her husband in all ways.

7. (Ignorance.) All inquiry and speculation in sex-morals is indecent and wicked, especially in women.

To the above we may add (for it is rarely omitted), in the bullying style of the Athanasian creed—which faith, except everyone do keep whole and undefiled, without doubt he (and still more **she**) shall suffer life-long persecution at the hands of Mrs. Grundy and her followers.

On the above points I believe the sex-radical will pronounce as follows:

1. The principle of self-control goes without saying, and is by no means the exclusive possession of the puritan, as he tries to claim. To ignore such a principle would be lunacy. Even the loosest liver—libertine, drunkard or gambler—more often exercises self-control than follows ungoverned impulse. It may be far less than a tenth of this time that he fails to with-

stand the craving for excitement which society ignores and for which it affords him no good outlet. The thoughtful are always self-balanced. Our first lesson to the puritans should be to show them that those who have thought out and adopted the creed of love in freedom are not wanting in the principle or practice of self-control at any time or place. The theological idea of "sin" is supposed to be a useful bogie to frighten the thoughtless, but it is rejected by science.

2. The puritan never condescends to definitions, but no doubt he means by chastity the abstinence from all physical expression of sex-feeling. While, of course, fully agreeing that the power to exercise such abstinence at will is valuable, we deny the right of society to force any individual to use that power except at his own discretion, nor has the attempt to do so ever had more than a very slender success. Society should not interfere with the sex-life of an individual, except when his actions are injurious to others. Its issue of licenses to depart from chastity, called marriage, is an impertinence.

3. The puritan, who can only think of sex-love in terms of monogamic marriage (ideal, not actual), is always confusing constancy and exclusiveness together. The tendency of permanence in love and friendship is recognized by all as wholly good. Everyone entering upon any form of love looks to find the same responsiveness in the future as he does in the present, and rejoices when love proves the same to-day as yesterday. And he aims at being as constant himself as he hopes others will be to him. As Jane Hume Clapperton well says in her last book ("A Vision of the Future"), "Constancy is a social grace and virtue as certain to wax and grow as jealousy is to wane and slowly disappear."

The tendency to exclusiveness is also real, and it is a marked feature of intense and transitory passion. But the motives which underlie exclusiveness are complicated. The finer forms of love necessitate discrimination, selection and restric-

tion to a few. The best of us cannot give our best friendship to those who love all equally. On the other hand, that we are satisfied to love only one or two throughout life, and seek no further, may be due to selfishness or laziness. No rule can be laid down. Many hold that the fullest favors of sex-love must be restricted to one, and that social expansiveness can be allowed sufficient expression in friendship without recognized sexual favors; and this ideal, though rarely carried out, has no doubt added force to the mongamic theory.

My own belief is that the one-only lover idea has had a most unfortunate effect on the minds and lives of all of us.

4. The monogamous system does not now fulfill the function of reproducing the race, as regards Americans of Anglo-Saxon stock; and even some upholders of orthodox mariage, like Roosevelt, are beginning to see that there is something wrong when married women so often entirely refuse to be "as ladies love to be who love their lords." It can hardly be doubted that the system which checks free motherhood by persecution also checks the almost instinctive desire for maternity within marriage; and that free unions, and a sane and instructed public opinion in regard to sex duly honoring maternity, will accomplish what blundering coercion has failed to do. On this question, women will have the last word.

5. According to the new ideal, the free services of the woman will prove more satisfactory than the bond services; and the help of the man in supporting children will be at least as readily forthcoming under freedom as under bondage.

6. Sensual pleasure is not wicked, but all joys are heightened by being shared. The true ideal of sex-joy is mutuality, and this implies high mental pleasure.

7. Knowledge and thought are always bracing and helpful; ignorance is demoralizing.

To sum up: Idealists of the new school endorse the puritan principle of self-control, but not that of abstinence and social

coercion. They admit the ideal of constancy, but not of enforced exclusiveness. They reject compulsory maternity and persecution of unmarried mothers, and reject bonded sex-service, asceticism and ignorance, for either men or women.

V. THE PURITAN SEX SYSTEM AS IT ACTUALLY IS.

The puritan system, as exemplified in Anglo-Saxondom, certainly produces self-control of a kind, and the "stony British stare" occurs to one's mind as the mask of a man who is so proud that he prefers to appear unfeeling rather than betray emotions, good or bad. But it may well be doubted if this kind of self-repression really produces the true graces of reverence, gentleness, unselfishness and kindliness for which alone self-mastery is valuable. At all events, the typical puritan, the Englishman, is a proverb for bad manners all over the world—sorry though I am thus to censure my own countrymen.

And is the boasted puritan self-control a feature of puritan marriage? Does not the word honeymoon tell a tale of depleted magnetism and of sweetness that does not last beyond a month? And the tale is untold when it is of one-sided gratification in what ought to be a true love-exchange; of the bridegroom who is an untaught savage, and of the bride who will never learn the simplest meaning of sex joy, unless she is fortunate enough to have a real lover in after years. All these things obviously result from the deprivation, inexperience and ignorance which are forced on all before marriage.

No kind of failure or tyranny or crime seems to the puritan worth notice so long as it is covered by marriage. The case of the outraged and half-murdered woman whose wrongs were published in the famous Markland letter aroused but little more pity and indignation than the many unpublished cases of cruelty before and since. This was not "experimental nastiness." It was time-honored outrage of a wife. The puritan conscience, however, could not stand the case being described in plain words; and the humanity and chivalry of Moses Harman, who took up

the case, were rewarded by persecution for years and imprisonment.

The undisciplined mental state of those to whom marriage is the be-all and end-all of sex is seen whenever they are placed in any unusual circumstances or when they have to face what the puritan characteristically calls "temptation." Whenever I have known of a sex association that was unforeseen, hasty, snatched as a starving man snatches a crust, incomplete, and regretted afterwards, it has been that of puritans, impelled by momentary passion and haunted by the idea that by incompleteness they would keep their "marriage vows" or some other real or imagined vows. Whenever I have known of a sexual association that was founded on real friendship, deliberately planned and carried out with completeness as the noblest of sacraments, it was that of lovers who believed in sex-freedom. Such is the difference between the self-control of bond lovers and of free lovers.

Yet the failures of puritanism outside marriage are even worse than those within it. The attempt here to establish a social control of the sex life of the individual has led to the well-known "double standard" of morality. The great majority of men will not live without women, and prefer the poor and brief pleasures of hired sex service to none at all; and puritanism relaxes its rules in the case of unmarried men and visits double disgrace upon the women who serve them, who are made an outcast and degraded class solely to suit the puritan conscience. Even puritans have been known to express pity sometimes for this degradation of women. This is what the "purity" of the orthodox comes to.

The unmarried women living celibate, upon whom the curse of ignorance chiefly falls, are not socially disgraced, or only slightly so in later life, when they are described as "superfluous women" and "old maids"; but no more of them have any genius for celibacy than men have, and they are heavily handicapped

in the pursuit of health and happiness, and consequently in the ambition to be the worthiest possible members of society. We think ourselves priivleged to condemn the Chinese for binding and deforming the feet of their girl children, yet our own practice of cramping and repressing the sexual faculties of our girls is as bad. And probably both customs have the same origin—the aim being to keep women confined to the home, and to please the fancy of men by artificial prettiness of physical and mental dependence.

I believe that the evils of celibacy are more widespread, more poignant and more demoralizing than those of prostitution. And this is confirmed by the facts that men condescend to associate with prostitutes and that women are driven into coercive marriage. I have never known the life-history of any man or woman in our society of bondage to whom the curse of puritan celibacy did not work cruel tragedy, and in most cases it left permanently injurious traces on character, health and capacity for happiness.

A sketch of Puritan Society would be very incomplete without a glance at the spy system. This spying is carried out with a gusto unequalled in any trade, and is no doubt a form of sexual excitement, and the only form permitted to some, with whom tale-bearing may become a master passion. Not only are stories of real love affairs circulated, but actions, even the minutest, are scrutinized and fitted into a tale, and where this is impossible, the most private feelings are invented, imagined and reported. There is no redress for this kind of injury. But the more enlightened and broadminded a society becomes, the less there is of it; and under true social freedom, scandal-mongering is almost unthinkable.

In their aim of exclusiveness in love, the puritans have attained some success; indeed, many a man under this system has been so exclusive as not to let his love extend beyond himself, and many have been content to adopt "the selfishness of

two." Perhaps the "jealous God," in whom many puritans believe, helps them to limit their affections. But this limitation does not prevent the death of love within marriage, and after "forsaking all other," as the church marriage service exhorts them to do, a married pair often finds that love has forsaken them. The inconstancy of love within marriage is proverbial.

And just as the puritans' idea of love is narrow and their marriage system cramped and unnatural, so are they utterly deficient in any ideal of right generation. The whole of their morality for parents may be summed up thus: Beget children (whether healthy or not) and bring them up in the "fear" of the Lord, not sparing the rod. It has never dawned upon their consciences that it is wrong to beget children by a mate who inherits disease; that while a woman should seek the noblest in mind and character that she can get for sex partnership, and aim at being herself worthy of such partnership, she ought to be even more careful in selecting the father of her child for sound heredity, both physical and mental.

This is the most important lesson that we have to learn ourselves and to teach to others. And though it may seem a hard task to moralize puritans, sunk as they are in ignorance, prejudice and indifference, yet there is no hope for the betterment of the race till both puritan principles and practice are "mended or ended."

VI. THE SEX WAR.

The sex forces will always be liable to produce disturbance and conflict as surely as electricity in the atmosphere under certain conditions gives the explosions of thunder and lightning. Sometimes the battle is in the mind of the individual, sometimes it is the half-conscious rivalry of persons of the same sex, but under fully developed puritanism it is more or less open war between men and women, with the priests encouraging it, as is their wont in all strife, and taking fees here and there for draw-

ing up a partial truce, supposed to be a lasting Peace of God, called marriage.

There is supposed to be a kind of standard of honor or fair play in all contest. If so, it is hard to say whether men or women, ranged on opposite sides in this social strife, have descended to lower stratagems against their enemy; but the women appear most mean when acting singly, entrapping men into marriage, and the men most ungenerous when acting in bodies, trying to starve or harass women out of every profession except marriage.

The men seem actuated by pure malice, only partly excused by their ignorance. But a woman who tries to get married has in case of failure to lose some of the most obvious rights of a human being, and moreover loses usually her only chance of a career. And the women certainly have the excuse of acting by puritan principles. The marriageable woman is never allowed to lose sight of the main chance. Even in our nurseries the lesson is instilled. In the ballad of "The little man and the little maid," the maid replies to her ardent wooer, "Will your flames assist a little to boil water in the kettle?" and her scorn of love is deemed praiseworthy.

Should a girl have an ambition to cultivate the friendship of some man comrade,—"What can it lead to?" asks the puritan aunt or mother. A young Scotch lady when congratulated on her engagement to a neighboring minister, replied, politely depreciating the merits of the bargain she had secured, "Yes, it is a very nice manse, only the bed-room ceilings are rather low.' She was imbued with true puritan principles. And how often is marriage in England or America as much an arrangement made by the parents as any marriage in France!

The girl who turns from this sort of bargaining, and aims at independence, soon finds that one has not only the sneers of men to face, but their persistent endeavors to keep her out of all but the lowest work. Men like to preach about the place of

the womanly woman being in the home, when the girl who suffers from their spite not only may have no home to look forward to, but has to struggle to live and work in a garret.

Perhaps it is a good sign that the women have begun to "talk back," and many now think it spirited in conversation to make little hits at the weaknesses of men, though the speakers are often without any appreciation of the working of a sex system that weighs almost as heavily on the best men as on all women.

Among the worst effects of the sex war are the divisions it causes among women, and the want of sympathy between the three classes, the married, the celibate and the prostitute. The contempt of the wife for the spinster is sometimes unconcealed. "It is a good thing," said one, "that there are sisterhoods in which superfluous women can do useful work." And the attitude of a past generation toward some of the saddest sides of these questions is well worth noting, that women, at least, may never again fall so low as to take such an attitude. The clear-sightedness of youth would lead to some amazed question of what? how? or why? and our grandmothers or aunts would reply: "O, we know all about that, but *do not stir up the mud.*" That the best human vitality should be forced to flow in underground courses, and be regarded as a sewer too foul to be ever cleansed, is a situation which is wholly unworthy of an age rejoicing in the dawning light of science.

I have seen a good deal of "the class war," and it was what I heard in comfortable drawing-rooms which first made me feel heart and soul with the weaker side. Such remarks as "shoot them down," which were no mere pleasantries, were passed, when workmen were on strike for a living wage or for decent hours of work. Yet the brutality of men upholding wage slavery is fully equalled by that of men upholding sex slavery. If they do not want to take the lives of women, they are desirous that everything should be taken from the lives of women that makes life

worth living. Men seem able to behave generously towards any one woman, in concrete form (unless married to her), but cannot feel the simplest humanity toward women collectively.

History has not failed to record the behavior of the men who in every instance opposed the endeavor of women to obtain university education. Formerly it was the "blue" woman who was the object of ridicule; now it is the "new woman;" but the speakers always seem equally ignorant of what they are talking about.

The sex war can perhaps be best studied in England. The sex which utterly refuses to have celibacy thrust upon themselves is quite willing that it should be thrust upon the opposite sex; and men of the most cultivated social class who are forever preaching maternity to women as their one great function are indifferent to the fact that fifty per cent of the women of their own class are condemned to be unmated and childless. One can scarcely avoid the conclusion that men like the presence of a number of sexually starved women to minister to their vanity and to afford a large selection when it pleases them to choose a wife. The sexual starvation and coercion of an Oriental harem scarcely goes further than this.

Again, professional life, with its training, regular occupation, the social position that salaried work gives, and the social variety it usually affords, is so healthful as largely to counteract the evils of the sex deprivations above noticed; yet men have persistently tried to bar all professions against women.

It would be noted, however, that menial work, or work poorly paid or unpaid, is not called unwomanly. All the most trying work in the treatment of diseases, whether in public or private, is done by nurses mostly women. The clergy induce women to perform the work of curates in the parish without payment. The professional man asks his sister to keep house for him without salary and turns her off without a pension when it suits him to replace her by a wife. And the menial offices of that

"great unpaid" class, the mothers of families, are too numerous to mention.

It is some years over a century since women, led by Mary Wolstonecraft, claimed to be human beings in their own right, and not mere appendages to men. That claim is not yet fully established, but it will be, and men will wonder how it could ever have been denied. And the greatest force to end the bitterness of the sex war will be the recognition of sex love as a power for good and a principle to regulate the conduct of men and women as equal comrades; and thus will be abolished all buying and selling and coercion in sex favors.

VII. SEX DENIAL UNDER BONDAGE AND UNDER FREEDOM.

We must always hasten to assure our puritan opponent that self-denial will have full place under a new and rational sex system. For he worships renunciation and self-negation,—that is, every puritan heartily approves of those for every other. They like the idea of love being robbed of its ambition, denied its highest desire, and cheated of its culmination. They will still find some of these things to gloat over under freedom, for only people of the lowliest designs in life can wholly escape them.

"The mark of rank in nature is capacity for pain,"—as well as capacity for joy, the poet, Mrs. Browning, might have added. The intenser forms of love and friendship have their sorrows and disappointments as surely as shadows accompany the fullest sunshine.

Carlyle told us, in a chapter that is rather too wordy for mature taste, that "the everlasting yea" is only to be attained by renunciation. He was a genuine Puritan, and preached more than he practiced, and his doctrine is not to be acceepted without consideration; but some truth may be found in it. Renunciation is of value when there is freedom of choice, and when the good is renounced for the sake of the better, the less for the greater; and that is when there is knowledge of the difference between the good and the better.

But we may at once dismiss the idea that suffering is good in itself. As well say that the soldier is the stronger for the wound he incurs. Pain may evoke strength, but always wastes it.

The youth of noble nature does not go far in life before he loves some woman who is not for him. Of such feelings, puritan society makes a mock; and the only service the lover is allowed to render to his lady is to efface himself and disappear from her sight. The puritan prates of the elation of victory over self; but in reality the feelings of a beaten hound, who is allowed the luxury of looking miserable, are paradise compared to those of a lover thus forced into total renunciation. Our society puritans only recognize two possible motives in the aspirant lover,—if he does not want a good housekeeper, a complete wife, then he aims at obtaining sex favors which are held disgraceful outside wifedom. Greed and lust are intelligible to these puritans, but anything beyond is scarcely noticed, is mere sentiment, a word they have degraded to mean a butt for ridicule.

Under rational freedom love will be allowed expression in a hundred ways, and "sentiment" will be held honorable alike to the possessors of this faculty and to those who have the power of inspiring it. Such standards of love were known in old France, and maybe found elsewhere in history. At the present day, our weakling sentiments can sometimes succeed in honoring the dead by some worthy memorial, and we inscribe under a church window that it is to the glory of God and the memory of our departed friend. In the future temples of human solidarity there may be found works of art, of both utility and beauty, dedicated to the service of humanity and in honor of a living lady.

But our lover of the future time, while he will not have to suffer ignominy and total repression, will often have to set himself bounds, in accordance with restrictions that are unknown and unrecognized in our present vicious circle of celibacy, bond marriage and prostitution. There is a law of sex denial as well as of sex acceptance. It will be well understood that it is not refusal

of sex favors that causes the most pain to the one refused, when there is the intensest form of feeling. One who is born to the fate of such feelings is "an epicure in emotions," like Sue in "Jude the Obscure." But the true lover will know when he must not claim the privilege of an answer; and the lover who refrains from pressing for certain refusal, even of the slightest sex favor, comes next in strength to the lover who refrains from pressing for certain concession. Not pride, but only love, can give this power. The true lover must not obtrude himself as a conquest. Even in accepted and settled love relations this holds good. As Bernard Shaw says, in one of the best pages he has ever written:

"Although romantic idealists generally insist on self-surrender as an indispensable element in true womanly love, its repulsive effect is well-known and feared in practice by both sexes. The extreme instance is the reckless self-abandonment seen in the infatuation of passionate sexual desire. Everyone who becomes the object of that infatuation shrinks from it instinctively. Love loses its charm when it is not free; and whether the compulsion is that of custom and law, or of infatuation, the effect is the same: it becomes valueless. The desire to give inspires no affection unless there is also the power to withhold; and the successful wooer, in both sexes alike, is the one who can stand out for honorable conditions, and, failing them, go without. Such conditions are evidently not offered to either sex by the legal marriage of to-day. . . . ("Quintessence of Ibsenism," III, The Womanly Woman).

The puritan of the common or garden sort knows nothing of these things. But where there is some amount of sex freedom, the ideal of denial, if I may so call it, and of the lover denying himself, is held high in honor. This is very noticeable in French literature. The husband in "Le Maitre de Forge" makes no attempt to claim his marital rights till he has obtained his wife's love and indeed her great respect, and is honored accordingly. Cold women even when heartless are a favorite theme. Balzac

enjoys describing such a one in "La Peau de Chagrin." And Alfred de Musset's lyric, "Sur une Morte," beautiful and sarcastic with the chill steel of sarcasm, was inspired by a woman dead to love and pity. The loss to herself which her coldness involved is shown to be far worse than the pain to her admirer.

Yes: she had loved, were't not that pride
  Like some poor useless lamp, uplighted
To burn a funeral bier beside,
  Watched always at her heart benighted.
Yes: she is dead, whose lips were stirred
  By no live breath to living glory:
Out of her hands has dropt the story,
  Whereof she never read a word.

—(*From Hardinge's translation.*)

The lady of unawakened feeling is peculiarly a product of puritan society. Rudyard Kipling writes of the pathos of love encountering her careless indifference, in his poem, "The Vampire," written for Philip Burne-Jones' picture:

A fool there was and he made his prayer
(Even as you and I!)
To a rag and a bone and a hank of hair
(We called her the woman who did not care)
But the fool he called her his lady fair
(Even as you and I!)

. . . . .

And now we know that she never could know,
And did not understand.

And while deep, enthusiastic love may thus fall a prey to the heartless indifference of the irresponsible flirt in our unmoral society, the more impetuous and lighter-loving youth under present social conditions is in no fit state to benefit by steady friendship, and he petulantly rejects the sisterly kindness which his lady fair may offer him. "Friendship is impossible," he groans. But that same man when he has reached the soothing conditions

of sexual mating, finds outside friendship very possible; and indeed I believe that this is the more usual form that free love takes under the puritan conditions of English society. No doubt a dread of the vivisections of the divorce courts contributes somewhat to enforce this sort of "virtue"; but the lesson we may draw is, that when sexual starvation is abolished, the calmer forms of sexual friendship will flourish, and this is much to be desired.

A true pride in love cannot develop when nearly everyone has only the choice between the license of prostitution or bond marriage, on the one hand, and the drag on health and happiness that celibacy causes, on the other. Balanced conduct is not to be expected from men and women more or less starving for love. True virtue will come with knowledge and freedom. It cannot be doubted that a high ideal of fitness and discrimination in love and friendship will grow up when these are freed from dependence on economic conditions.

What we have really to combat is not so much the puritans' ideal of self-denial, as their system of enforced denial, and the sensuality and hypocrisy of those who pretend to uphold self-denial.

VIII. WHAT IS MARRIAGE?

The best way to be true to the future is to be just to the past. Whatever great defects we now see in the marriage and family system in its present form and as being ill-fitted to our present society, it must surely have been of use to our ancestors.

Even now we are not so far removed from the time when a common danger from flood, fire or human foe would make the small groups within the tribe or clan a very useful organization in saving life. Even a child could act as sentinel for its own family in times of constant warfare.

And if there were good reasons for early man to become a family man, there were additional reasons for early gentleman to be so. Instances of this can still be seen. The Highlander's wife

and daughter draw the plough while he guides it. Such a one was "the laird"; all the pride of the family centered in him. The men fisher-folk of Newhaven, in Scotland, do no work on land; the fishwives draw the boats to shore, unload, and hawk the fish round Edinburgh in creels so heavily laden that not seldom it takes two railway porters to hoist the weight on to the fishwife's shoulders. The African woman is and has been for long ages a beast of burden. The hairy Ainu gentleman of northern Japan is clothed in embroidered robes made by his hard-working, plainly-dressed wife and daughters. And among ourselves contrast the work and short hours of a professional or small business man in his office with those of his wife in a small home—cooking, cleaning, scrubbing, washing, sewing, for many hours a day, and often having long spells of broken nights, too. Woman is the first slave and the last. Yet there is a power that will make this slave a queen in time to come.

What the essential points of marriage are in the mind of the orthodox may be noted when they are occasionally caught uttering home truths. After going through the mill of marriage, the average puritan woman's highest ideal of married life is of a settled home, social position and good upholstery. Not far removed from the type was the mother who, when hopes were expressed as to the welfare of her recently married daughter, replied cordially in the affirmative, adding, however, as an afterthought, "She can't bear her husband, but there's always a summat." And the man's standpoint is well given by Mr. Crosland, who in his last book condemns the wife in the same spirit in which Adam complained of "the woman whom thou gavest to be with me," when he found the apple which grew in his garden was indigestible—"she can't even cook," says he. For my part, I sometimes wish that woman were even less of "a cooking animal" than she is. Is it not largely this culinary knack that makes us slaveys? At least I would say so did I not know that

it is our unfortunate habit of being in love with our tyrants that is half cause of the trouble!

However it behooves sex-radicals to examine this mix up of love and cookery, marriage and its social functions. For the custom of home partnership cannot be suddenly abolished though it is being greatly modified.

Marriage in the legal sense may be dismissed in a few words. Only in the worst marriage failures or crimes are the legal bonds felt at all, for we are far more rigidly ruled and regulated by social unwritten laws.

The original principle of legal marriage is no doubt the ownership by the husband of the wife's person, and of every kind of servitude that she is able to render. In England and her colonies very little trace of this is left, and a man can now neither hold his wife a prisoner nor claim her earnings. In fact, the legal tie is chiefly felt as being a "knot there's no untying"; and this difficulty vanishes in America, which gives every opportunity for divorce. In most of the States a husband can still send a constable in pursuit of a fugitive wife, if he is foolish and brutal enough to do so; but public opinion less and less supports such doings.

The social utilities of marriage are still, however, many, though its uses are of a curiously different kind to the man and the woman. Perhaps the only advantage they get for certain in common is the gain of a certain amount of social respect, which to each, is some compensation for the loss of popularity which is experienced by persons of either sex when they cease to be prospective marriage partners. To this we may add the strong and abiding affection which persons of constant character always put into the marriage union, though it is not an essential part of conventional marriage.

What does marriage give to man? It gives him the services, without payment, of a housekeeper who has no interests apart from his; it secures him in the constant submission of a sex-

slave, who, in case of his excesses, has no protection, either legal or social, and who has purposely been kept in ignorance beforehand of her obligations; it ensures him a careful nurse in sickness and old age. These would be very costly to him if otherwise obtained. The church, with the keen eye for the material side of things which characterizes it, formerly insisted on the wife promising to be "buxom [bowsome, obedient] in bedde and at the borde." The newer promise of general obedience, substituted, is perhaps more unreasonable as well as less candid, though it satisfies modern puritan delicacy. To gain the advantages of marriage the man need make but few sacrifices; nor if he leads a riotous life beforehand will he thereby fail to secure a good partner.

The woman obtains fewer advantages and has to make more sacrifices for them. In fact the chief gains of the married woman are due to the deprivations forced on the unmarried; for now she is not despised as an old maid, and may hope to be neither unmated nor childless. If she is fortunate the domestic work she accepts in marrying will not prove harder than the business or professional work she gives up. But it is almost necessarily more solitary and less varied; and her independence is considerably curtailed. She is, however, saved the anxiety of seeking for work.

The sexual association in its most intimate form is no doubt the crux of married life. In its health aspect, the fulfilment of it may be a trifle, but the omission of it is a tragedy. Even puritans recognize this, but only as regards man; yet there is no double standard in health laws, though there is in puritan morality. And the pair who treat this thing as a trifle have not attained to the fulness of life and happiness. In this, while married men almost always obtain satisfaction of a kind sufficient for health, a great many married women, probably more than half, fail to do so. Absolute sexual negation on the physical side of sex is but rarely the fate of a married woman. The case of

Mrs. Carlyle is exceptional; she was never freed from it, and no doubt the hysteria she suffered was a consequence. A marriage of a contemporary, that of Ruskin, was dissolved owing to a similar circumstance; and his wife subsequently married his friend the painter, Millais. Such cases are rare, but false mating is frequent, and the woman usually suffers far more than the man from this cause.

The contest between the old and new ideal may here be seen. The puritans deny or forbid sexual reciprocity; and while they grudgingly allow enjoyment to the man, because this is obviously inevitable, they would deny participation in enjoyment to the woman, and teach her that her sexual submission must be bartered for material good for herself and her children. And all the sensual, brutish, coarse-fibred natures are on the side of the puritans, and the childish, undeveloped minds. The finer passional forms of love are incomprehensible to them and they despise them.

And even when temperamental adaptation to begin with is, by a happy chance, complete, it may easily happen to the sensitive that a physical repugnance may arise and disturb happiness greatly, however carefully concealed by principle or affection. This is caused by the too close and exclusive association of marriage, the bad effects of which are well characterized by "Subscriber" in LUCIFER No. 1020.

We must make the conventional bond much lighter, and then sexual kindness, affection and courtesy will be there when passion weakens.

The poets have recognized the facts which the moralists have failed to see.

> Love's wing moults when caged and captured,
> Only free he soars enraptured.
> Can you keep the bee from ranging,
> Or the ringdove's neck from changing?
> No! nor fettered Love from dying
> In the knot there's no untying.
>
> *Campbell.*

Like chiefs of faction
Love's life is action—
A formal paction,
That curbs his reign.
* * *
Repose but cloys him,
Retreat destroys him,
Love brooks not a degraded throne.

Byron.

I believe that our path of both probability and practical improvement lies in recognizing whatever good there is in domestic partnership for many, while at the same time honoring all other forms of sexual and social friendship and love. With full experience and knowledge of life before choice, and with riddance of the inhuman exclusiveness now the rule in marriage, the home partnership should not be such a failure as it often is. And until all social love has room to grow and become stronger and more expansive, such a home partnership seems almost essential to many, amid the warring elements of our present society.

A gentle and pleasant evening of life seems hard to attain, for the man at least, in this cold world of to-day, without the settled comradeship of a home; and I believe for a long time to come the love and compassion of woman will wish to provide him with it.

Creep home and take your place there,
The maimed and spent among;
God grant you find one face there
You loved when all was young.

At least one friend in old age was the aspiration here expressed by Charles Kingsley. Our hopes may take a higher flight, but let us not fall short of his in attainment.

Bonded sex service in domestic partnership must be abolished. The power that has made our marriage system anything but utterly intolerable in its present form is the power of sex love. The varied forms of sexual comradeship which will blossom in the future will be developed and kept up by this same force of love.

IX. WHAT MADE EMANCIPATION POSSIBLE?

This chapter in history might well be headed "The American Woman to the Rescue," so entirely is this epoch, in which all thoughtful people are earnestly desiring a science of sex as a guide to conduct, bound up with the circumstances, social prestige, and aspirations of the feminine portion of the great western nation.

Jane Bull has fought a good fight too, for the education and larger life of women, and thus also of men; and this in spite of every drawback of surroundings and tradition. The average Englishman has hindered her in every way; but according to a characteristic of that singular nation, that its exceptionally able men are distinguished by exactly the qualities in which the generality are lacking, the chivalry, imagination and clear-sighted logic of Shelley, John Stuart Mill, the still unknown medical author of "The Elements of Social Science,"—a book of many editions and often translated,—Edward Carpenter, and, to include an Irishman, Bernard Shaw, have been an inspiration both in and beyond their own country.

America, however, is the field in which the sex problem will be worked out both theoretically and practically. "Westward the course of empire takes its way," but it has been left for the conquerors of the most western continent to exhibit a conquest not before known in the history of mankind; for the character, the future, and the very existence of the American nations will be, and largely is, in the power of women. And if this power proves blind at first, and hostile to the interests of the race, the man's weapons—fist, rifle, treachery or diplomacy—will not avail him; the woman's weapons must be borrowed, patience and moral suasion, in the use of which man is yet but a child. He may hope to share the throne with her in guiding the destinies of mankind, but only on her own terms.

Trace the history of these things. We have the sturdy colonists of a northern race, with whom the moral equality of men

and women was still a truth, and who believed in the religion of Jesus who also taught this moral equality, though the church had done its best to lower the position of women by ecclesiastical law, and to corrupt the religion it professed to hold and teach. With pioneers settling a new country, there is no talk about superfluous women; they are too valuable. Moreover, with a constant excess of men immigrants, women were at a scarcity value, and this they have retained ever since over the greater part of America. They have not succeeded in altering the iniquitous marriage laws in many of the states, but they have to a great extent got round them. The practice of divorce is certainly due to the influence of women, and is modifying marriage as it was never before modified. It is clearly the first expression of the demand of women for the right to own their own persons, and to bestow their favors where they see fit.

The stimulating climate of the new country, and its largely southern character, have certainly also had an effect on the Anglo-American temperament. And the careful observer, to whom nothing is a trifle, will also note various circumstances of heredity and of social custom which bear on the question. Among social conditions is the greater freedom in comfortable American homes resulting from the absence of servants.

At the same time has come the custom of limiting the family. This custom, practiced in various forms in many countries, has been adopted by American women with characteristic thoroughness. The men cannot reasonably complain of this. They denied citizenship to women and gave them no stake in the country, to borrow a phrase from conservatives, and told them that minding their own families was enough for them. The American woman replied with unanswerable logic: I can attend to a family of two much better than to a family of six or twelve. The men would now teach the women a different lesson, in the name of patriotism. But we will not help them to do it. I hope the scarcity of children will go on till maternity is honored at least as

much as the trials and hardships of soldiers campaigning in war-time. It will then be worth while to supply the nation with a sufficiency of children. As Lois Waisbroker suggested, a world of the war and lust of men, regulated by men legislators, is not worth supplying with children. Be this as it may, it is certain that woman is mistress of the situation now that she can choose whether or not to exercise the maternal function; and that every civilized nation, having lost the power to enslave woman as mother, will be compelled to recognize her voluntary exercise of that function as by far the most important service of any class of citizens.

This control of the propagation of children has brought out another truth, which was also emphasized by the experience of the Oneida community, though it was one that nature so clearly points to, that none save puritans could have been so obtuse as to fail to perceive it before.

This truth is the distinction between the amative and reproductive power of sex, or as Lois Waisbroker (I think) called them, regenerative and generative. The organs of each, in each sex, are distinct. The amative instinct is present in each sex, but usually more constantly and markedly in the male; and as regards amative power, I suppose it must be universally conceded that men make the better lovers. Whether the jealousy and tyranny of men have operated to suppress amativeness in women, by constantly sweeping strongly sexual women from the paths of life into infamy and sterility or death, we do not know.

The puritans have concerned themselves chiefly with the propagative function. This, to borrow one of their own expressions, is the *animal* side of sex. Plenty of children is the plan of the lower animals, and of early man, to hold their own against outsiders. "Happy is the man who hath his quiver full of them." But we have now found other things better than our children to hurl at our enemies; and military skill first, and general scientific ability later, are more valuable than prolificness in the

competition of races. Not children in quantity, but quality in children.

The yearning for children belongs almost exclusively to women; and the desire for maternity is not strictly speaking, an instinct. This feeling is never experienced at the same moment as sex-passion, (as Mrs. Whitehead recently seemed to imply), though exceptionally strong manifestations of passion may indicate to the reasoning woman a favorable period for propagation.

The recreative, inspiring side of sex in its most intense passional form has been the theme of poets and artists in all ages; and because it is not utilitarian and will not submit to rules, it is hated by puritans. No doubt its expression is more obviously important to the individual than to the race; and the puritan has not yet learnt that even if it may be only the individual who is directly defrauded when love is suppressed, the injury re-acts upon society, and that race will soon be the poorer which remorselessly inflicts deprivation and suffering upon individuals.

This recreative "magnetic" function of sex extends over nearly the whole of life, while the procreative power belongs properly to a much briefer period. In its health aspect it is recognized by various writers, and is discussed, up to the limit of our present knowledge, in Dr. E. B. Foote's books. Dr. Alice Stockham recommends the Oneida method of its exercise in "Karezza." A more developed method of the same sexual art is described fully in "Right Marital Living," by Ida Craddock—that noble woman who was hounded to death by the arch mail spy.

While it seems unlikely that the Oneida method in its entirety will become universal, it has certainly been adopted with success by many. Meantime, the important lesson is being learnt that the regenerative, "magnetic" power of sex has its great importance, apart from the generative power. This philosophy was very well stated in "The Truth About Love" (New York, 1872), an important work which should not be forgotten, the

authorship of which was ascribed to the late Mrs. Croly ("Jennie June"), an Englishwoman resident in America.

The twentieth century has thus brought the most civilized nations face to face with two problems, corresponding to the two functions of sex, the regenerative, recreative function, instinctively desired, and the generative, procreative function, socially desired. First, how best to use the power of sex love, and waste none of it; and secondly how to encourage and reward women in the reproductive function so that they may be willing to bear more than two children each.

The true solutions to these two problems will involve the emancipation of men and women from the sexual superstitions now causing so much misery, and pave the way to a yet larger issue—the right breeding of the race.

X. AN IDEAL OF SEX LIFE.

It is unfortunately impossible to live an ideal life in the society of to-day; but the clearer our ideals are, the nearer we shall ourselves get to them, and the sooner will those who come after us be able to carry them out completely.

The great evils resulting from our present sex system fall under the heads of the three parts of that system, celibacy, prostitution and bond marriage; and while whole classes are the special victims of one or other of these nearly all their lives, each individual, even among the more fortunate, usually suffers to some extent from each. Instead of these three we should aim at securing that: (1) Education and training in sexual and emotional life should be combined with intellectual training for youth of both sexes; (2) men should not be driven to associate with hirelings by being forbidden intimacy with women of their own social standing, and women should be allowed to exercise the maternal function in comfort and honor, without the sex bondage which is practically a form of prostitution; (3) home

partnership should not imply too close or exclusive association nor exclusive rights in the person of another.

I venture to make the following suggestions for an intelligent plan of life in relation to sex, based on the needs of three successive periods of life, contrasting them with our present methods. These three periods are, by a rough but sufficiently correct division, (1) beginning about the age of fourteen, (2) after twenty-one, and (3) after twenty-eight.

1. Celibacy with its ignorance and false mental and physical habits is forced upon our boys and girls after they have entered upon adult life, and this childish mental state is made compulsory upon all girls and women outside marriage, and without their own choice may be prolonged for their lifetime.

The whole of the bulwarks of hypocrisy and falsehood which the Puritans have raised around their system must be destroyed; and our first reform must be to abolish the Puritan idea that sex is sinful, and this will make it possible to give children necessary knowledge in their early years, and thus save them many misgivings when they reach the trying years of the first teens. The commonest decency and humanity should dictate that knowledge of health should be given at this juncture; yet under Puritan rule, and honor of ignorance, this is very often omitted or given too late, in the case of both boys and girls; and the instruction, when given, is unsympathetic, unintelligent, inaccurate and misleading.

I believe that boys and girls ought to have, and in the future will have, definite teaching, both theoretical and practical, in sex. It is not uncommon now for a father or elder brother to initiate a young man into natural sex habits by introducing him to a girl of lowly life, who however is not qualified nor expected to give instruction in this art of life. This is perhaps often the best that can be done, in the difficulties of Puritan surroundings; but who can doubt that association with a free woman and honored friend would be far better?

Sexual education was carried out successfully in the Oneida community. To train the young girl, to enable her to command her own passions, to tranquilize her emotions, she of her own free will was allowed to choose such of the elderly men for her partners as were personally most agreeable to her. * * * So also the young men. * * * These loves were social not propagative. (Truth about Love, p. 128.)

The youth, boy or girl, would be encouraged to choose an adviser and friend from among trusted friends of the family. How soon he or she should take the "first communion" of love would depend on temperament and inclination; but it should usually come not later than the age of sixteen. A girl should have one preparation for this first occasion; and surgical skill of a simple kind will save her suffering, and save her the unfortunate mental associations of pain. This should always be attended to, but rarely is. And the unpreparedness, both mental and physical, with which girls are allowed to plunge into all the doubtful chances and serious certainties of married life is among our worst social cruelties.

When the true idea of the responsibilities of love and friendship is fully established, it will be impossible to drift back into the carelessness which so many of us have suffered from, and seen and deplored.

The earliest frienships, though not the best, are made before the age of twenty; and this is also the time to form the intellectual habit of life which should be the counterpoise to the emotional.

2. Prostitution exists more especially for men between twenty and thirty, and according to Puritan rules is justified by their needs, though involving, also by Puritan rules, the degradation of large numbers of women. But the man who has in earlier youth formed love relations with one or more educated and responsible women, his equals, under a code of freedom, will not need to resort to prostitutes.

In another form, prostitution invades marriage; and the wife, even when engaged in maternal functions, has to render sexual service in return for maintenance of herself and her children.

Between twenty and thirty is the best age for many things; and these years, with their energy, will hold many projects and their fulfilment; but by far the most imporant one for women is maternity, and this period of life is the safest for it. A girl trained to know the responsibilities of love relations will have learned to exercise a wise choice in her men friends, and in her lovers, one or more; and she will thus be fit for the further responsibility of choosing well for fatherhood of her children,—a responsibility which many of us now see is so vastly important, and the principle of which has been long and courageously advocated by Moses Harman. No woman leading a natural life will be without associates, both men and women, at this time; but the cares of rearing and tending young children should not be combined with the daily care of having to wait on and amuse a man, as so often at present; nor should a man in ordinary daily work be troubled by having to live with babies.

Puritan society appears indifferent as to how men of twenty to thirty amuse themselves, but accords praise to those who are soonest driven into matrimony by their discomforts, and isolation from all cultured women. By social freedom in love, this isolation is made unnecessary.

We cannot lay too much stress on the value of friendship as an educational force, and as a means of forming strong social fibre. Friendship may be described as a bond of intellectual interests and of work in common, blended with sentiment, and differing from more distinctly emotional and sexual comradeship. It is the only true basis for the sexual relation. Yet it is made almost impossible, by our social laws, to form this link before the sexual partnership of marriage is entered into. One of the worst crimes of Puritanism is that it throws discredit

upon friendship between the opposite sexes, and practically makes it impossible. And it is a matter of the commonest observation that conventional marriage is hostile to friendship of every kind.

The poets of the past have been more clear-sighted than are the educationists of to-day as to the value of friendship.

Scorn no man's love, though of a mean degree;
Love is a present for a mighty king.

Most of our sex problems begin in false custom, but some are natural difficulties, and one of these needs special attention, as while it is not caused by custom, it is certainly increased by it. It arises from a divergence in the emotional tendencies of men and women. It seems strange that the quicker-thoughted sex should be slower in passional feeling and in the culmination of natural association; but so it is; and I believe the difference arises from the only real mental difference between the sexes,—that women more readily respond to many different suggestions or mental stimuli in succession, while men have a tendency to greater concentration of thought. Each kind of mentality has its merits, and no less in sexual association; but since the sexes are to tread a measure together, the training of each should not be such as to increase the difficulty of their keeping in step. The woman has only known diffusive sentiment, and she is apt to fatigue the lord of her heart by it. To her all the pathway of love is beautiful, and she loves to gather flowers up to the very gate of the shrine. Her sense impressions are usually more diffused, and may involve all the nerves, and under some circumstances she experiences sex trance, a state which is probably more rarely felt or approximated to by men. The man concentrates his thoughts; and his experiences have usually accustomed him to seize his sex joys hurriedly. He loves in the same manner as some of our northern barbarians drink,—he tosses off the wine of life in one fierce draught, caring only that it quenches thirst, instead of sipping its delicious fragrance. More

complete knowledge for both sexes, and more worthy experiences and training will do much to adjust this discrepancy.

3. While the intellectual life is well established in middle youth, the emotional life continues to develop much later. The age of twenty-eight to thirty seems especially to bring stronger and more intense feelings, though these, I believe, should not come in a sort of burst, as they often do with our celibate men and women, sometimes rushing them into ill-considered marriages.

It is doubtful whether the majority will or will not enter into home partnership, when not compelled by the disagreeable conditions attendant upon bachelorhood, which seem purposely promoted by Puritan custom. For those who have a genius and desire for domestic life, and I believe very many have, the age of twenty-eight or thirty seems the best for entering upon home partnership.

I believe no one who has deeply studied the philosophy of sex will endorse the view formerly prevalent that sex relations should be wholly and rigidly restricted to the one partnership. Little as we know of the exact nature of sex "magnetism," all experience goes to show that at least occasional variety is very beneficial, both mentally and physically. Great improvement in the standard of sex relations results; and while the frequency of the sexual association may become less, there is gain in its quality. All the domestic couples I have known, who have thus eliminated prejudice, jealousy and deceit from their lives, have reaped the reward of increased happiness.

To many, the best and least alloyed happiness of love comes in the later half of life, and the power of the love sentiment should be life long.

When we have a real desire for knowledge, we shall learn how to love, and how to go on loving throughout life.

DORA FORSTER.

ADDENDA.

DARWIN, WEISMANN AND HARMAN.

It may seem strange to write the names of these three men together, for in temperament, ideas and aims there is a great difference between the two chief biologists of the century and the prophet of Chicago. Yet it is likely that posterity will often mention the three names together, because of their connection with one great problem. Darwin and Weismann between them have propounded the most difficult of all the riddles of social reform; Harman is the man who has found the answer.

Darwin's great work in life was to prove that the main cause of progress among all animals and plants has been in the past, and now is, natural selection, or the survival of the fittest in the struggle for existence. Deriving from Malthus the well-established law that all living creatures multiply so fast that they tend continually to outrun the means of subsistence, he shows that this leads to a struggle for existence and that in this struggle the fittest tend to survive and to propagate the next generation, while the comparatively unfit tend to disappear in the struggle and to die leaving fewer or no posterity. The forms of the struggle for existence vary. In former times war was one of the most important, being the constant business of our savage ancestors, and continually sweeping, not only individuals, but whole tribes at a time entirely out of existence. Today disease, want, exposure and the other hardships of poverty are perhaps the most important factors, sweeping away, as they do, about a third of the population before they get the length of having any children at all. But whatever the factors may be at any given time there is no doubt about the facts. The

delicate, weak, stupid, and generally incompetent, tend to go to the wall; the strong in mind and body tend on the whole to survive to be the fathers and mothers of the next generation and to transmit their qualities to them. Such is the Darwinian law of natural selection, which is now admitted by all persons whose opinion is worth anything to be the chief cause of the evolutionary progress among plants, animals and men.

The revelation of this truth in 1859 greatly shocked many philanthropic persons, although the great majority have not even yet begun to understand it. People began to cast about for some means of rescuing mankind from the horrible evils of the struggle of existence, and naturally the method hit upon was that of the practical Malthusians. "If," said they, "we are always multiplying beyond the means of subsistence, and bringing these dreadful evils on ourselves, let us stop multiplying beyond the means of subsistence. If we limit our population we may not evolve so fast, but we shall at least have a better time of it."

This sounded like very good philosophy, but unfortunately Weismann and other biologists spoiled the whole thing by making a further discovery. They discovered that without natural selection or some other means of keeping the unfit from propagating, the race would not stand still, but would enter upon a career of continuous degeneration. As Benjamin Kidd expresses it: "If all the individuals in every generation in any species were allowed to equally propagate their kind, the average of each generation would continually tend to fall below the average of the generation which preceded it and a process of slow but steady degeneration would ensue." ("Social Evolution," Chap. 2.) Space will not allow me to show why biologists are generally adopting this belief; suffice it to say that they are so doing.

Now, indeed, we are between the devil and the deep sea. On

the one hand we have the choice of going on as we are doing, and we shall evolve; but our evolution will be founded on hunger, cold and misery. On the other hand we may decide to stop the struggle for existence by limiting our increase; but that way degeneration lies, unless we can find some method of selecting the fittest parents without the aid of natural selection.

However, hope springs eternal in the human breast, and many people are now in the field with various suggestions for artificial selection of parents. Jane H. Clapperton, for instance, in "Scientific Meliorism," tells us that we must substitute "birth of the fittest" for survival of the fittest. But unfortunately, the first writers did not propose any effective method of getting this done. Some proposed that nobody should be allowed to have children without a medical certificate of fitness; but I fear the race would rather degenerate than submit to that. Others proposed that the unfit should voluntarily abstain from parenthood. But would the unfit agree to that? and even if they would, would the unfit know they were the unfit?

At this point Moses Harman appeared on the scene and propounded the true solution. His solution is the free selection by women of the fathers of their children. "Let every woman who wishes to have a child be absolutely free to select its father," said Moses Harman, "then the problem is solved."

That selection of fathers is an efficient cause of evolution is shown by the history of our domestic animals. Among our sheep, cattle and horses, there is hardly any struggle for existence; for, however many there are, we are glad to give them all the food, shelter and attention they require. Yet during the past five or six centuries these animals have evolved far faster than man or any race of wild animals. A fat sheep is now a much bigger animal than a fat sheep five centuries ago, and a like change for the better has occurred among horses and cattle.

This has been accomplished by careful selection, and it has been chiefly selection of fathers, not of mothers.

The only remaining question is, would women on the average select the fittest men for fathers? Surely there can be no doubt about it. We all know that the average woman admires men who are tall, strong, resolute and handsome, more than she admires men who lack these qualities. Such virtues as tact and sympathy must always give a man an advantage with a woman. Whether the average woman is much attracted by intellect may be doubted, but undoubtedly she likes to be associated with a man whose intellect has made him distinguished in the eyes of the community. I doubt if there is a single advantage of mind or body which would not be serviceable to a man in winning a woman.

The more I consider the matter, the clearer it becomes to me that Moses Harman has solved the most important of all the problems of human progress.—R. B. Kerr, in Lucifer.

March 4, 299.

SEX AND ECONOMICS ON THE PLANET MARS.

From the foregoing explanation you can readily see that we have fathers, but no husbands; mothers, but no wives; no woman gives herself away to a man for any definite length of time; and no man gives himself to any woman for a definite length of time. Consequently, we have no marriages for life, as you have. We believe that both sexes should be completely free of each other at all times. We believe that no one should have any claim of another, whether male or female, further than the mutual solicitation of the parties from time to time desire to elicit. We believe that a woman, in order to live the purest life, must be free; must enjoy the full privilege of soliciting the love of any man, or of none, if she so desires. She must be free and independent, socially, industrially and sexually.

We believe that bearing and rearing offspring constitutes a large portion of the productive labor of a well-adjusted society, and that mothers who do that should receive the same compensation for it as is paid for any other labor. Savages put nearly all the productive labor off onto their women, and yet the men, as a rule, think that they are doing nearly all the work which is worth doing. So what you call civilized man for long ages, shifts the burden of bearing and nursing offspring off onto their women as though it were little or no labor. And, in order to accomplish his purpose more effectually, the man first throws the woman in a sphere of industrial and social dependence, by his superior physical strength, and then makes a contract with her, which is binding for life, by marrying her, perhaps, when she is young and inexperienced. No amount of after knowledge, according to your opinion, enables her to retract her former steps on this point.—Mr. Midith, an inhabitant of Mars, in "Cityless and Countryless World."

NON-EXCLUSIVE NATURE OF SEX LOVE.

I never was attached to that great sect,
Whose doctrine is, that each one should select
Out of the crowd a mistress or a friend,
And all the rest, though fair and wise, commend
To cold oblivion, though it is in the code
Of modern morals, and the beaten road
Which those poor slaves with weary footsteps tread,
Who travel to their home among the dead
By the broad highway of the world, and so
With one chained friend, perhaps a jealous foe,
The dreariest and the longest journey go.

True Love in this differs from gold and clay,
That to divide is not to take away.
Love is like understanding, that grows bright,
Gazing on many truths; 'tis like thy light,
Imagination! which, from earth and sky,
And from the depths of human phantasy,
As from a thousand prisms and mirrors, fills
The Universe with glorious beams, and kills
Error, the worm, with many a sunlike arrow
Of its reverberated lightning. Narrow
The heart that loves, the brain that contemplates,
The life that wears, the spirit that creates
One object, and one form, and builds thereby
A Sepulchre for its eternity.

Mine from its object differs most in this:
Evil from good; misery from happiness;
The baser from the nobler; The impure
And frail, from what is clear and must endure.
If you divide suffering and dross, you may
Diminish till it is consumed away;
If you divide pleasure and love and thought,
Each part exceeds the whole; and we know not
How much, while any yet remains unshared,
Of pleasure may be gained, of sorrow spared:
This truth is that deep well, whence sages draw
The unenvied light of hope; The eternal law
By which those live, to whom this world of life
Is as a garden ravaged, and whose strife
Tills for the promise of a later birth
The wilderness of this Elysian earth.

—PERCY B. SHELLEY.

ONE FACTOR IN HUMAN EVOLUTION.

Child-marking, in my opinion, is one of Nature's methods of promoting evolution in the human family. Whenever any great national hero draws the attention and admiration of gravid (pregnant) women all over the civilized world to his magic achievements, the children in utero-life are quite likely to be marked by him, especially if his picture is in every show window, in nearly every home, and conspicuously exhibited on all patriotic occasions. And so, too, when any great civilians, like Thomas Jefferson, Abraham Lincoln, Robert Louis Stevenson, Rudyard Kipling, Elizabeth Cady Stanton, Julia Ward Howe, Emile Zola, Henry Ward Beecher, Father McGlynn, Colonel Ingersoll, Paderewski, or others of note, come to the front in a way to rivet the attention of gravid women, the prominent mental and physical characteristics of these conspicuous individuals are impressed more or less upon the plastic little creatures who are nestling beneath their beating hearts. Any great actors in the drama of life, thinkers and writers in the field of literature, or eminent artists, or great geniuses of any kind, are unconsciously impressing their images and characters upon the unborn children of their times.—Dr. E. B. Foote, in "Popular Medical, Social and Sexual Science."

MAKE NO VOWS OF CONSTANCY.

It is pretty clear that people will not much longer consent to pledge themselves irrevocably for life as at present. . . . And indeed there are already plentiful indications of a growing change of practice. The more people come to recognize the sacredness and naturalness of the real union, the less will they be willing to bar themselves from this by a life-long and artificial contract made in their salad days.

Love when felt at all deeply has an element of transcendentalism in it, which makes it the most natural thing in the world

for the two lovers—even though drawn together by a passing sex-attraction—to swear eternal troth to each other; but there is something quite diabolical and mephistophelean in the practice of the Law, which creeping up behind as it were, at this critical moment, and overhearing the two thus pledging themselves, claps its book together with a triumphant bang, and exclaims: "There, now you are married and done for, for the rest of your natural lives."

Ideally speaking it is plain that anything like a perfect union must have perfect freedom for its condition; and while it is quite supposable that a lover might out of the fulness of his heart make promises and give pledges, it is really almost inconceivable that any one having that delicate and proud sense which marks deep feeling, could possibly demand a promise from his loved one. As there is undoubtedly a certain natural reticence in sex, so perhaps the most decent thing in true Marriage would be to say nothing, make no promises—either for a year or a life time. Promises are bad at any time, and when the heart is full silence befits it best.

—EDWARD CARPENTER.

Brightest and Best of the Sons of the Morning,
Dawn on our Darkness and lend us thine aid;
Star in the East the Horizon Adorning.
Guide us to TRUTH as in Nature Arrayed.

Lucifer Stands for Truth *Without Fig Leaves!*

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"The application of this passage [Reference to Lucifer in Isaiah] to Satan and the apostate angels, is one of those gross perversions of sacred writ which so extensively obtain and which are to be traced to a proneness to seek more in a given passage than it really contains—A disposition to be influenced by sound rather than sense and an implicit faith in received interpretations.

Same, page 992.

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